THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."
—ISAIAH xxiv, 5.

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DISCOURSE

By Bishop O. F. Whitney, delivered at the funeral of Sister Louisa Free Wells, Salt Lake City, June 20, 1886.

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MY BRETHREN AND SISTERS,—I feel very sensibly the task which has been placed upon me, to administer comfort and instruction, if the Lord so wills, to those who are assembled on this solemn occasion. I know that of myself I am powerless to say anything that shall be for your good or for my own. I feel the need of your prayers, and I appeal to God in this extremity that He will bring something to my mind, either that which will recur to my memory, or which shall be opened up by the revelations of His Holy Spirit, to enable me to say something that shall be suitable to this occasion.

There are many things that could be said. The life and character of our departed sister is, in itself, a theme upon which many sermons might be preached. But I feel that this would be superfluous in an assembly like this, where all are so well acquainted with her, or have been, knowing better than I do her life and character, and having reason, no doubt, hundreds who are assembled, to remember her with feelings of kindness and gratitude. One of the conspicuous traits of her character was a free and open-handed hospitality. As long as I can remember, almost, this house has been open, and the stranger within its gates could always be sure of a welcome; and many who have been sick and in distress have known what it was to be ministered unto by the kind hands of her who has left us. I know of no one who was more willing to administer to the wants of others, to administer consolation, who had more kind words ready, and a kind heart to make them manifest in good deeds—deeds of kindness and love and charity—than Sister Louisa Wells.

This is my testimony from personal knowledge of her life and character. I received from her nothing but kindness, nothing but a kind word and a welcome, whenever I was pleased to cross her threshold. The absence of such a one as this necessarily creates a void in our hearts, creates a gap, a vacancy which is hard to fill; and if it is so with us, her friends, how much more must it be with those who were

so much more familiar with her, and for whom her heart yearned—her children whom she loved as only a fond and indulgent mother can love. My heart feels for them, and for him, her companion, who is obliged to be away upon this occasion, and is not here to administer that consolation which only a father can. This is why I feel more and more the need of the Holy Spirit of God, to enable me to say something that shall fall like dew upon the parched and thirsty soil of the saddened hearts who mourn her loss.

The Gospel of Jesus Christ is prolific of themes that are calculated to build and buoy us up, to strengthen us and enable us to bear with fortitude and patience scenes like this through which we are now passing. We are constantly reminded of the transitory character of this life, and of the continual necessity of founding our hopes upon something that is solid and substantial, so that when the heavens and the earth pass away, we shall have something as an anchor to our souls upon which we may lean with trusting confidence.

There is only one influence that is capable of administering such consolation; there is only one spirit that can breathe comfort in a scene like this; there is only one that can teach us to look upon death, to look upon scenes of sorrow and sadness with that stoicism which is characteristic of the Saints of God. If in this life only we had hope of our Savior, if it were only in this life that we could enjoy the sweets of our religion, they would be insufficient to strengthen us for the trying ordeals through which we are called to pass. But our religion points to the future. It is that which lifts the vail that hides the future from the gaze of the world, which brings things past to remembrance and shows us things to come, which teaches us concerning our relationship with God, with time, with eternity. And the glorious thought of the resurrection comes like a balm to our sorrowing spirits, for we have received the promise that though our bodies are laid away in mother earth for a season, they shall come forth clothed upon with immortality and eternal life; that though we die, we shall live again, even as the sun which sets rises on the morrow with a greater and a brighter lustre. We have this hope within us, for God has implanted it there. This is what comforts us, to know that this life is only one among many scenes through which we have passed, and through which we will pass in the future.

I will read a few words from the revelations to the Apostle John, which, I think, are a sermon in themselves, which are calculated to solace as well as to instruct.

(The speaker read from the 1st to the 7th, and from the 23rd to the 27th verses of the 21st chapter, and from the 1st to the 5th of the 22nd, inclusive).

We are approaching the time when God will fulfill the words which I have read to you; words uttered by the inspiration of His Holy Spirit, and which have come down through the ages to us; interpreted more plainly to our understanding by the voice of revelation in our own day. The earth upon which we dwell will be sanctified by obedience to the laws of truth which were given it to obey, and which it has faithfully observed. For it is an eternal principle that nothing can be sanctified, nothing can be saved, nothing can be glorified, save by obedience to the principles of divine truth, those laws which proceed forth from the Father, He who created all things, who is the designer of all things, who is the father of our spirits, the framer of our mortal tabernacles, and who rules over all things, and has the interest of all men and their salvation at heart. God has shown us that in these days He would begin the work of sanctifying the earth, or rather, of resuming the work of sanctification which He he has had in view, and has been operating toward the accomplishment of since the morning of time began. We read that all kingdoms have laws given unto them; that there is no space in which there is no kingdom, and that there is no kingdom in which there is no space; that the stars of heaven, the planets that shine above our heads, are the creations, the kingdoms of our God. These planets are worlds which He

has created by His almighty power, and we are told that the earth upon which we dwell is only one among many worlds which He has created for the purpose of glorifying and saving their inhabitants. The new heaven which John the Apostle saw was this earth in its sanctified and celestialized condition. The earth, which is a living creature, will be exalted to shine among the stars of God as a celestial body, that beings of a celestial order may inherit it for ever and for ever. Says He: "All kingdoms have a law given," then if this earth is to become a celestial kingdom, we must obey the law of the celestial kingdom, if we desire to inherit it. For this earth is our heaven, and we will return to it if we are worthy of an inheritance on its surface. We will not soar away into realms that are undefinable and shadowy. Our spirits will return to this earth; they will take up the bodies which they have sanctified by obedience to God's truth. For the same laws apply to the human body, both spiritual and temporal—(typical of the earth, and typical of the heavens)—the same laws will apply to the individual that apply to the earth upon which we dwell. We are of spirit and of body. Our bodies crumble away, bocause they are of the earth, earthy. They are a type of death, a type of the temporal; but there is that within us which can not die, which can only be disorganized by the fiat of the Creator who formed it. It is His will that men should retain their individuality, that these spirits of ours should live, that they should regain possession of the tabernacles which are laid in the ground, crumbling away in mother earth, that they may be sanctified and celestialized like the earth upon which we dwell. For the earth itself has a spirit, just as we have a spirit within us, and that is the spirit world; and the world upon which we stand is the temporal world, or the body of the globe which we inhabit; and God will sanctify this globe and cause it to shine like a sea of glass mingled with fire. It will be celestialized, because it transgresses not the law. All kingdoms have a law given, and only those who obey the celestial law can enter a celestial kingdom. There are terrestrial kingdoms with another code of laws, and they who enter into the terrestrial state are those who are willing to obey the terrestrial law; and there are telestial kingdoms with telestial laws governing them. In other words: "There is a glory of the sun," or that of which the sun is typical; "there is a glory of the moon, and there is a glory of the stars, and as one star differs from another star in glory, so shall it be in the resurrection of the dead." And what is it that creates this wide diversity of conditions? What is it that will cause some to blaze like the sun at noon-day in their righteousness? What will cause others to beam with a softened lustre, with a subdued light, and others to twinkle, like the stars, with less lustre still? It is because all men and women will not be worthy of the highest glory; all are not willing to pass through the trials, the ordeals, to make the sacrifices, to obey the laws, upon which these blessings are predicated. Said the Savior to His Apostles: "I go to prepare a place for you, that where I am you may be also." To whom was He speaking these words? Men who, He knew, would have to drink of the bitter cup of tribulation; who would have to take up the cross and follow Him, even as He followed His Father in heaven—men who would be cast out from among men, who would be reviled and spoken evil of for the sake of Him whom they chose to serve. He did not make this promise to all the world. He was speaking to a select few, those whom he had chosen out of the world because of their obedience; because of their greater deeds of righteousness; because of the sacrifices which they were willing to make; they were to be where He was, and to shine forth as the sun in the fullness of their Father. It will be so with all those who inherit this earth, for it will shine as a celestial star, for the simple reason that it obeys all the laws which were given to govern it. It transgresses none of the requirements, none of the principles of truth. Men transgress them, women transgress them; but the earth is faithful, and therefore it shall be sanctified. It will shine among the stars, even as

they shine and give light unto us. They who inhabit those worlds that are above are those who have obeyed the laws by which those kingdoms are governed. This is a strange doctrine to the world—to speak of the planets above us being inhabited by glorified beings who have been saved and exalted by obedience to the Gospel of Jesus Christ, or "Mormonism," now so despised and thought evil of by the world. There is a skeptical feeling in the human heart, and we would naturally suppose, were it not that God reveals unto us knowledge to comfort our hearts in, and open up the future before us, that when the body is laid in the grave, that is the be-all and end-all of our existence. So might the little child err when it is born into the world. Why, the room in which it is born is its world. It can not conceive of other apartments in that house; it thinks that is the world—that room and the few objects it can see around it. It is because the mind of the child is narrow and contracted. It could not comprehend anything more, because its mind is not expanded. Such is the condition of men. We are only children before our Heavenly Father, and were it not that He has revealed unto us knowledge, we would be as ignorant of these things as the birds that fly in the air, or the fishes that swim in the sea; but as the child advances, it finds that there are not only other rooms in the house, but there are other houses, and there are other cities, and they are inhabited, and there are other nations peopled like this with human beings. Why do we stop here? When we have advanced so far as to find out that there are other cities, other nations, other peoples, why not other worlds? Why should life end because we have reached the limit of our tether of knowledge. Why should we stop and doubt that there are other worlds beyond? God has revealed these eternal truths to us, that there *are* other worlds, that they are inhabited by beings who have been celestialized through obedience to the everlasting Gospel. He has taught us, His children, who are moving along here upon one of the darkest and lowest planets which circle about His throne, that by obedience to the principles of truth, the earth and its inhabitants will be celestialized and glorified to dwell in the presence of God for ever and ever, where there is no pain, where there is no more sorrow, where God will wipe away all tears from our eyes according to the words of the Apostle. This, my brethren and sisters, is our glorious destiny, this is the destiny of our world, of this world's inhabitants, if they will obey the truths of the everlasting Gospel. But none will inherit this earth but those who are of a celestial order, for "intelligence cleaveth to intelligence, light cleaveth to light, justice and mercy will claim their own;" and if there is a separation among any of us, it will be because some of us have not conformed to these principles, have not made ourselves alike through those principles revealed by our Savior. If we wish to see how far off we are from that standard, we have only to compare our lives, characters and dispositions with those of our Savior. He is our exemplar. Until we become pure in heart as He is, willing to give glory to God, and to love our fellow men, and to cease to backbite one another, cease to tear down, and learn to build up, and comfort and bless and benefit the human race. Until we do these things we have a labor before us that we must perform, a journey that we must accomplish.

These are times which are trying men and women's souls, and I feel that those who are lying down to rest, like Sister Wells, are escaping the wrath to come. If it is the summons of God, what does it matter? It matters not when we go. It only matters in what condition we go, in what condition we will appear before the judgment seat to receive the reward of the deeds done in the body. I have no fears for Sister Wells. She obeyed the celestial law; she obeyed the laws of God and maintained her integrity. I have no fears for such a one. I fear only for myself and those who remain. I would exhort her children and her friends to maintain their integrity, to keep the path of truth and righteousness, that when they lay down their lives they may have made a re-

cord of which they will not be ashamed, for according to your deeds you will be judged. And we will either shine like the sun, or like the moon, or like the stars, for these are types of the eternal rewards which pertain to God's glory; and only by obedience to the fullness of truth can we attain the heights of celestial glory.

It is my prayer that the peace and blessing of God's Holy Spirit may rest upon those who mourn, particularly upon the children of Sister Wells, and upon her absent husband. May God bless him and them, and comfort their hearts, and help these to take those truths to their hearts, to investigate those things for which their father and mother have suffered so much, for which they have toiled and made sacrifices all the day long; for I testify to you in the name of Jesus Christ that this is the eternal truth of God, that this thing called "Mormonism" is a living reality, that it is the Gospel of Christ, the power of God unto salvation to all who believe and obey it. May God help you to take these things to your hearts, and help us all to receive His truth, that we may be exalted and meet with this our Sister, and shake her by the hand, and be received into her presence, the presence of God, with those who are glorified by obedience to the truth. This is my prayer in the name of Jesus Christ. Amen.

ELDER ORROCK REPORTS HIS LABORS.

Richfield, Sevier Co., Utah,
July 8, 1886.

President D. H. Wells.

Dear Brother,—On the 7th of April, 1884, I left my home in Utah for a mission to England, where I arrived, in company with some forty-three other Elders, on the 3rd of May.

I was appointed to labor in the Leeds Conference; but before proceeding to my field of labor, I visited for two weeks among my wife's relatives, and many of my kind friends in and around Bolton. They were all pleased to see me as a relative and friend, and to hear how we got along out here in Utah, but cared nothing about the Gospel, believing the gospels of their fathers would save them. While reasoning with a number on one occasion, they said, although they were religious, they were not posted in the doctrines of their faith; but if I would agree to talk with their minister, he could give us the articles of their faith. I told them that would just suit me, providing they would gather their friends together that they might get the benefit of what might be said. We met the following Sunday, when my friends found out that their minister was not able to give the needed information, and I had a splendid opportunity of preaching the true Gospel, and bearing my testimony of its restoration, to quite a large gathering.

After doing what good I could among my friends, I entered upon my labors in the Leeds Conference, at first under the direction of Elder C. H. Rhees, and after his release Elder Jos. Yates, whose successor, J. G. M. Barnes, presided when I was released from the Leeds and appointed to labor in the Manchester Conference, under the direction of Elder Thos. Sleight.

I enjoyed my labors very much the thirteen months I traveled in the Leeds Conference, although I was mostly alone, but still better in the Manchester Conference, for I had the good fortune to have the company of Elder E. T. Woolley, which I enjoyed very much. We held a great many meetings, both in the meeting rooms of the Saints and in the open-air. In the summer of 1885 we met with considerable opposition while preaching in the streets, but always felt well and willing to spread a knowledge of the Gospel as restored to the Prophet Joseph Smith.

Under the blessing of God I had the privilege of baptizing thirty-one persons into the fold of Christ, and I can truly say that the twenty-six months I spent in the missionary field has been as a whole the most interesting and profitable period of my life.

I was released to return home with

the company sailing from Liverpool on the 22nd of May, 1886, and arrived at Juab Station, Utah, on the 9th of June, where I found two of my sons with my team to take me home. I found my family well, and received a hearty welcome both from them and the Saints, and I rejoiced to be once more in my happy mountain home.

I wish to say that in all my travels I have been kindly treated by the Saints, and I take this opportunity of thanking the Saints of the Leeds and the Manchester Conferences for their many tokens of brotherly love, and say, God bless them; and to the Elders with whom I have become acquainted while on my mission I would say, May our friendship be lasting, for I loved your society and pray for your success.

With kind regards to yourself and all at "42," I am your brother in the Gospel,

W. C. B. ORROCK.

TEA-DRINKERS' DISEASES.

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IT is not a little curious that the diseases arising from the wrong use of tea should be met with in greater frequency in countries foreign to its growth. Recently in France M. Eloy has reminded medical men how vast is the number of diseases owning an allegiance to the dominion of Queen Tea. The list of headings in M. Eloy's paper is well calculated to arouse attention, and we hope, to lead to some abatement of this widespread disorder. America and England are the two countries that are afflicted most with the maladies arising from the excessive consumption of tea. The predominance of nervous symptoms is a characteristic of "theism;" general excitation of the functions of the nervous system may be observed; or the weakness may be noted more especially in the brain as distinguished from the spinal cord. Perversion of the sense of hearing is not at all an uncommon symptom—patients hearing voices that have no real or objective existence. The irritability that overtakes women so frequently may sometimes be clearly traced to an excessive indulgence in afternoon tea. It is a mistake to suppose that it is the poor sempstress who is the chief sufferer from "theism." No doubt the tannin which tea that has been standing long contains does a great amount of mischief, but the derangement that it causes hardly belongs to that class of diseases with which we are at present concerned. The habit of tea-drinking is one that grows on its victims like the similar ones of opium or alcohol.—*Lancet.*

UTAH NEWS.

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(Summarized from Territorial Papers.)

A number of cities in Utah celebrated the Fourth of July by public demonstrations.

The water in the Jordan River is lower now than it has been for three years past, and is lowering every day.

There were in Salt Lake City during the month of June thirty-three deaths. Of these twenty were males and thirteen females.

A great many cattle are being shipped out of Utah this season. The drouth is causing a failure in grass, and it necessitates the removal of large herds of horses and cattle to other pastures.

The hot weather in Salt Lake is causing a rush to the mountains. The bathing trains to the Lake are very well patronized. It is estimated that over 2,000 persons were carried in one train in the early part of July.

Governor West has pardoned another inmate of the Penitentiary, Wilford Halliday, who was sentenced to three years and six months for cattle stealing. He had served out all but six months of his time, and the pardon seems to have been a merited one.

The inmates of the Penitentiary have a school at which Apostle Lorenzo Snow lectures on grammar twice a week. It was organized in December last, and had an average daily attendance of 26½ for the first six months. Reading, writing, arithmetic, grammar, spelling, history and bookkeeping are taught.

It appears to have been the intention of Judge Zane to turn the offices of Territorial Auditor and Treasurer over to persons appointed by the Governor, but a telegram to him from the Department of Justice warned him not to do so, until an opportunity had been given to bring the matter before the United States Supreme Court.

Swarms of wild bees are frequently found in the timber in the mountains of Sanpete County, some of them having great quantities of honey stored in the hollow trees in which they have settled. The bees are the progeny of the swarms of tame bees that have flown from apiaries, as there were no wild bees in Utah a few years ago.

Crops on what is known as the Sand Ridge in Davis County, between Salt Lake and Ogden Cities, are much lighter this year than usual, caused by the lack of rain. About half a crop of grain will be realized. The grain fields ripened very rapidly and seemingly prematurely, and the owners have their hands full in rushing harvest work.

The brethren confined in the Utah Penitentiary were allowed to celebrate the Fourth of July by a concert and dinner, in which the other prisoners participated. The celebration took place on the 5th, and Marshal Dyer allowed a choir of some forty to enter the prison and assist in the music, while the citizens of Salt Lake contributed things calculated to add to the comfort and enjoyment of those held in prison. Some of the brethren were permitted to see their wives for a few minutes. Marshal Dyer was thanked for his consideration.

The *Deseret News* says: "On Saturday, July 3rd, Wm. Doyle, a miner employed at the Antelope and Prince of Wales mine, at the head of Silver Fork, Big Cottonwood Canyon, was working in the side of the mountain, and had dug a hole among the sand and boulders about six feet in. He went up to his work about 1 o'clock, and about 6:30 p.m. two men, John Wosley and Isaac Tregen, were passing the place where he was engaged, and discovered the unfortunate man covered by the earth, which had caved, almost to his neck. His shovel lay across his breast, broken by the fall of rocks and dirt. When they reached the body it was still warm, though life was extinct. From the appearance of the place Doyle had dug into the side of the mountain, and the ground being too loose to stand, had fallen in on him, crushing him to death.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 2, 1886.

WHAT IS SALVATION?

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THERE is, perhaps, no more misleading term in the theology of recent times than the word "saved." It seems to have no fixed or determined definition; and conveys as many different meanings as there are varied shades of opinion among those using it. This fact (for it is a fact) may account for many of the bitter discussions and unseemly contentions occurring so often between persons and bodies professing to be followers of the Savior, and is undoubtedly the result of ignorance as to the proper meaning of a word so often on the lips of those who endeavor to guage their actions in life by religious principles. The presumption is that not only the Jews, previous to the coming of Christ, but the Church founded by Him and subsequently led by His Apostles while it existed, had no difficulty in giving to the terms "salvation" and "saved" a definition that was generally understood, and as there are passages of Scripture which give a flat contradiction to the generally accepted idea of the word "saved," it is reasonable to suppose the definitions now prevailing were not held by the ancients. In the minds of most believers, to be saved means to be forever assured of glory and exaltation in the presence of God. With some this can be had instantaneously; with others it is never assured till the end of life sets its seal for good or bad upon our actions. There are those who believe that being saved in a minute, it is afterwards impossible to be lost, and if one should happen to fall away, they escape the dilemma in which they are thus placed by declaring the person never was saved. Then there are others who say one can be saved and yet fall away again. One theory is that we get eternal life by believing without works, and another that we must be worthy the gift of eternal life. In the minds of some, as soon as they claim to be believers, God will never adjudge them as guilty of the sins they have committed or may hereafter commit, but they are henceforth "Sinning Saints," while there are those who say you must pay the uttermost farthing. That these are contradictions is beyond the shadow of a doubt, but that the Scriptures give more than a seeming support to these varied and conflicting views no one will hold who has given to the word of God that fair, open, unbiassed and humble investigation which it has a right to demand. Such worship does not come within the demands of the Scripture, for it is beclouded and beclouding, and such results are in

variance to those brought about by the operations of the Spirit of God. "God is a Spirit; and they that worship him *must* worship him in spirit and in truth;" and it is evident that any other worship than that which is in truth does not come within the direct and emphatic meaning of this Scriptural commandment. Now some persons are actually worshiping in error, for they differ in the most direct manner, and being in error, their worship is necessarily vain. It must be vain in the very nature of Scriptural teachings, for the prayer of Jesus was that the Father would sanctify believers through His (God's) word, and, as if in explanation of truth, the Savior declares "Thy word is truth." God's word is not contradictory, hence it is that some, at least, of those whose salvation depends upon individual interpretations of the words "salvation" and "saved" are hoping in vain.

What is salvation? Speaking generally, it is just what each man's views teach him; but that is neither glory, nor exaltation, nor joy in the presence of God and the Lamb. Every creature that lives, during each breathing moment, is saved from something to something. Salvation and exaltation are as different in their spiritual meaning as this existence differs from that which is to come. All the ends of the earth will be saved, and the inhabitants thereof, save the sons of perdition, but they will not have the same glory. Paul says, in the Epistle to the Ephesians, that they are saved through faith; that is their faith, being genuine, prompts them to obedience to those conditions which taught a remission of sins. Hence they were saved through faith,—not saved to eternal glory, but from their sins, and it was for this that the Christ was named Jesus—that He should save His people from their sins. The doctrine of faith is absolutely inseparable from the teaching of works; James declares that the one without the other is dead; in fact, if the preponderance of Scriptural teaching were to decide the question, the theory of faith, as distinguished from works, would be buried fathoms deep under the prolonged and almost uninterrupted burden of the Scriptures in support of the necessity of works. But, as must be admitted, they are practically inseparable, and being so, works are indissolubly associated with the hopes of the true Christian for eternal salvation, and since faith is the admitted all-important element in salvation, and works and salvation go hand in hand, then we find how important a factor works become in gaining salvation. If a man can go on from faith to faith, as Paul teaches, and the degree of salvation depends upon the degree of faith, we begin to have some conception of the full and fair meaning of the word salvation.

In the great day, when the world is to be judged, that judgment is to be based upon our works. This is the Scriptural teaching and it stands uncontradicted. Every man is to be rewarded according to the deeds done in the body, and these deeds affect the degree of salvation or glory which we are to receive. All men will be saved to that which they are entitled to receive, and it was for this reason that Paul wrote to the Corinthians: "There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon, and another glory of the stars; for one star differeth from another in glory, so also is the resurrection of the dead." We see, therefore, that all will not get the same glory, even though they are saved

from the orthodox hell, and if all do not get the same reward then to be saved, means almost anything other than the generally accepted notion. A man's future salvation is his degree of glory in the eternal worlds, and it is clearly distinguished from the salvation that all creatures enjoy here. It is in this life we lay the foundation for the exaltation to be accorded us in the life to come; and when we speak of salvation as connected with something that awaits us behind the vail, to be consistent it must mean that degree of glory or exaltation which our works merit. This exaltation is a power and is based upon knowledge. Knowledge is truth and God's word is truth, and we are to worship in God's word, for that is truth, and here is our degree of faith. Therefore to have faith a man must know God's word, and hence his salvation depends upon knowledge and the use he makes of that truth, and as he knows it, his faith increases, therefore his degree of salvation increases also. What then is the meaning of salvation? It means a man's progressive walk in the way appointed by the Almighty, for no man can know God's work to be true until he does His will, and as a man obeys he gains knowledge, and that knowledge becomes unto him a power for salvation.

We see how easily men are misled by sound. The test of salvation, try the problem in whatever way we may, is still obedience. If it is true that by their fruits ye shall know them, then it is also true that the child of God will have Godly fruits and he will be given glory and dominion and power (and these are his salvation) according to his works. It is true that works do not save us. We are saved by Grace. Were it otherwise there would be no need for a Savior; but while salvation is the unbought gift of God, it has to be obtained in the way ordained by Him, and the eternal and immutable fiat is that this free gift shall be secured in the degree that our works merit. Strive however much we may to escape it, the conclusion is inevitable and irresistible that we are hereafter to be the children of our acts in this life. They will make us and save us with that salvation which we merit; and on everything we do the seal of divine approval or of displeasure is set forever, to determine the bounds of our power and our salvation. God is our salvation; He gives us what He will and He has said: "Whatsoever a man soweth that shall he also reap."

R. W. S.

APPOINTMENTS.—Elder Lorenzo S. Huish is appointed to labor in the Leeds Conference.

Elder John Biggs is appointed to labor in the London Conference.

Elder John Quigley is appointed to labor in the Manchester Conference.

Elder Robert Cunningham is appointed to labor in the Glasgow Conference.

RELEASE AND APPOINTMENT.—Elder M. B. Shipp is released from the London Conference and appointed to preside in the Leeds Conference.

NOTICE.—The Presidents of Conferences are requested to settle, as soon as possible, for the photograph cards of the Elders of the British Mission that they have already received, and to send in their orders immediately for as many more as they need.

CORRESPONDENCE.

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PREACHING THE GOSPEL IN NORTH WALES.

Aberystwith, July 16, 1886.

President D. H. Wells.

Dear Brother,—Having finished my genealogical labors at Llanbrynmair, I again bore my testimony to this unbelieving generation from an old stone bridge that has spanned the stream for more than a century. And there is no doubt, in my mind, that the old stone structure has been the scene of similar occasions before in the early days of the Gospel in these parts. From there I wended my way over the rolling hills, which contain many sheep and cattle, and from which I caught a glimpse of the castellated heights of the Snowdon, to Aberhosan, where I remained over night.

While there I chanced to stay at the same house as a young Presbyterian minister. On account of there being two opposing powers in so small a place we were not long in coming together, both anxious to test our theological abilities, an account of which I shall hereafter furnish you. Here they use *mawn*, a sort of turf for fuel, and skin *brwin*, a large coarse wire grass, which they saturate with tallow, for candles. They make a nice, clear light, but are very slim and burn very fast. They say there is nothing new under the sun, but I must say these were very new to me. The style of architecture employed in the construction of the houses carries one's mind back into primitive ages.

I have often heard the Elders speak of the difficulty of preaching the Gospel in many parts of North Wales, but I have now had the practical experience. It is difficult to devise a plan by which a man could travel and preach "Mormonism," so called, without purse or scrip in this part of the country. It seems that his testimony cuts off the staff of life.

Aberystwith is one of the noted watering places of the day, and many people come here from all parts with a desire to improve their health, and have no desire whatever to put aside the traditions of their fathers to take upon them the living word, which alone has power to save.

In an out-door meeting here I had a very good audience, until I had said something that gave them to understand I was from Utah, when suddenly, as though an explosion had occurred, they began to scatter—perhaps there was an explosion of truth.

If it were not a duty I owe to myself, my fellow man and to God, I would prefer following up the old beaten tracks, where sometimes we do succeed in finding one who will believe us.

Remembering you all, I remain your brother in the Gospel,

R. T. OWENS.

THE WORK IN NORTHAMPTON.

Northampton, July 20, 1886.

President D. H. Wells.

Dear Brother,—As reports from the Elders in their various fields of labor are always received with pleasure by those in authority, in all places where an organization of the Church exists, I deem it my duty to report the steady progress of the work of the Lord in this part of His vineyard. I can truly say that Brother C. J. Thomas and myself are laboring unitedly together in this District of the Birmingham Conference. It extends from Birmingham through Warwickshire and Northamptonshire, as far as Huntingdonshire and part of Buckinghamshire—a wide and extensive field of labor, and one in which there is no trouble to learn the art of pedestrianism. We have some seventy-five members in this District who claim a standing in the Church, but I am sorry to say that to some of them the words of John the Revelator to the Church at Sardis, apply: "I know thy works, that thou hast a name that thou livest, and art dead." On the other hand, we have many kind and warm-hearted Saints who are trying, through many adverse circumstances, to live their holy religion, and are always ready to bless and comfort, as far as they are able, the servants of God. Northampton is the only exception in this District to that rule,

for we have at present a very interesting Branch of the Church, with thirty-one members, and with good prospects for additions in the near future. The Spirit of God is enjoyed by the Saints, and many of them have those good old feelings so often referred to as their first love. For years there was no Branch here, but about the year 1883 the Lord moved upon His servants again, and Elder H. Yates came to hunt up a lost sheep or an old member (a Sister Cardwell), who had remained faithful to her covenant, and was pleased to welcome again a servant of God, and provided food and shelter for him in her humble way; but her husband being hostile, Brother Yates had to seek other pastures. The Lord opened up the way, however; a person named F. Holton, who formerly belonged to the Church, had returned here from London to reside. He was acting as a coal agent. Sister Cardwell on going to get some coal informed Mr. Holton that she had at her house an American visitor, and on being informed that he was an Elder, he was anxious that he should visit him. After the interview Brother Holton renewed his covenant, and another door was opened to Elder Yates. The fire of the Holy Spirit was again kindled in the hearts of a few, and on the 18th of August, 1884, Elders Yates and Tanner organized a Branch of the Church with thirteen members.

On two occasions the power of healing has been made manifest and most miraculously displayed. Sister Sarah Holton was taken ill last fall with an ulcerated inside, and for nine weeks she could retain nothing on her stomach. One of the best doctors of Northampton, after doing all that he could, gave her up, saying she could not last till morning. The same evening she was administered to by the Elders, and to the great astonishmtnt of all, survived, and from that time did not suffer the excruciating pain she had felt before the administration. After six months' illness, seven weeks of which was spent in the hospital, she is now restored to health.

Brother C. D. Brown is another living witness of the power of healing. He embraced the Gospel in November last, and was baptized with several others by Elder R. R. Tanner. He prayed fervently to the Lord for a testimony of the truth, that he might know for himself that the work was of God, and he received and bears testimony to the following circumstance as an answer to his prayers. In the month of March last, when on his way one evening to a business meeting, he was crossing the Ketering road, two vehicles were passing in opposite directions. Brother Brown, in trying to avoid the first, was run over by the second, which passed over his body, the wheel going over the bridge of his nose and left temple, cutting a deep gash, laying it open and otherwise severely cutting and bruising his body. He was rendered insensible, but was recognized on the street by a passer by as an acquaintance of Brother Richard Holton, and was carried there by strangers. The blood and dirt were washed off his face and his wife sent for; some went for the doctors, others for the Elders. He says as luck would have it the doctors were out. He was then taken home and put to bed. By this time Brothers Tanner and Cullop had arrived. They anointed him with oil, and laid their hands upon him in the name of Jesus Christ. He soon went into a comfortable sleep for several hours, and on awaking from his sleep had regained consciousness. The doctor came the next morning to see him, and said that he had received a very severe accident; examined his wounds and said they were healing up so well and nicely that he would not touch them. He was quite astonished to find him so comfortable after so severe an accident, although his head and face were badly swollen, cut and bruised. The fourth day Brother Brown left his bed, and the following week astonished all by being able to attend to his business as foreman of one of the principal boot and shoe shops in Northampton. Thus the power of God has been made manifest through the preaching of His word.

This Branch now numbers twenty-two in Northampton and nine scattered. We have from three to eighteen strangers every Sunday, and several are investigating our doctrines.

We have a very nice little Sunday school connected with the Branch, organized by Elders Freeze and Tanner, November 30, 1885, with twenty-two members. Brother Brown, previous to joining the Church, had been connected with the Sunday school at Price's Street Chapel, and was therefore appointed to preside, and is laboring zealously in the interest of the school. It is fashionable with other schools to have treats or outings during the summer time, which are richly enjoyed by the children, and not wishing to be behind other schools, Brother Brown and the Saints got together and planned an outing for our little "Mormon" school, and after securing all the necessary appendages to such enjoyment, on the 1st of July about fifty persons were conveyed on two breaks furnished by Brother R. Holton and Mr. H. Tanner, to Harlestone, four and-a-half miles distant, where we had the pleasure of holding forth in a beautiful meadow belonging to Earl Spencer. Old Sister Goldby, a venerable old Saint living there, provided the hot water. The cloths were spread on nature's carpet, and about thirty children partook of the repast, after which the seniors took their turn, and all enjoyed themselves thoroughly. The games were interspersed with singing by the older members, and the treat will long be remembered.

Thus the good work of the Lord goes on despite all opposition, for Saints of God will enjoy themselves when imbued with the Holy Spirit. Brother Thomas joins with me in love to all at "42." Ever praying for your welfare and peace, and the final triumph of the kingdom of God on earth,

I remain, as ever, yours in the covenant of peace,

CHARLES KELLY.

EXCAVATIONS AT POMPEII.

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It seems odd to speak of a dead city as a growing one. But that is exactly the case with Pompeii. There are many cities in Italy that do not grow half as fast as the one buried by the ashes of Vesuvius 1,800 years ago. A person visiting it at intervals of a year notices a marked enlargement of its boundaries. The Italians, you know, are the champion diggers. They make the shovel fly when they attack the grave of Pompeii. We saw a gang of them at work there. A Government overseer watched them like a hawk. He wanted to be sure that they pocketed no jewellery, coins, or objects of art or utility yielded by the excavations. The only produce of their toil in that line as we stood by was a bit of iron, which the guide called a hinge, and the fragment of a small marble column. The spades busily plied were gradually bringing to light a beautiful house. The floors were mosaic, with simple but graceful designs in scroll pattern—nearly as fresh of color as if laid yesterday. The walls bore frescoes of fainter tints—grinning masks, fawns, cupids, birds, fish and fruit. It had evidently been the home of a well-to do citizen of Pompeii. The nervous movements of the workmen betrayed their anxiety. They were hoping at every moment to make a valuable "find." Perhaps they might hit upon a great iron chest, studded with round knobs like a boiler, and full of gold, money, or ornaments, or they might strike another wonder in marble or bronze, or they might be startled by coming suddenly upon a skull or other human remains. In the latter event the work is suspended till a careful inspection is made. The responsible and intelligent person in charge proceeds to ascertain if the dead Pompeiian had left a mould of himself or herself in the plastic ashes. If so, he prepares a mixture of plaster of Paris, breaks a hole in the crust, and slowly pours in the liquid till the mould is full. When it has hardened, the casting is tenderly removed. Lo! there is a rough image, showing some poor creature in the agonies of death, prone on the floor, face downward. Thus, most usually, were the inhabitants of the

doomed city caught by the destroying angel. The skull, or leg, or arm, or whatever other part of the skeleton has not relapsed into its original dust, may attach itself to the plaster cast in the proper place, or may require to be joined on by a pardonable "restoration." In either case, the effect is thrilling in its horrible reality. Nothing in painting or sculpture can shock the beholder more than these self-produced and truthful statues exhibited in the museum, which is the first and most interesting thing shown to visitors. But, though neither gold nor silver, nor the minutest scrap of a skeleton, nor anything else of importance was unearthed for my benefit, I quitted the new excavations with reluctance to examine those parts of Pompeii with which the world is already familiar through the medium of books and pictures. I found myself quite at home in the bakery, the wine shop, at the oil merchant's, at the houses of Pansa, of Sallust, of the "Tragic Poet," and the rest. The high stepping stones across the streets looked familiar, as if I had trodden them before. The deep ruts cut by the carts as they groaned up the hill, coming from the ancient Stabia, were like friendly landmarks. So fully have literature and art made us acquainted with this disinterred city. The guide tells me that only about one-third of Pompeii has yet been uncovered. I take his word for it. He is also of the opinion that the best parts of the city have already been dug out. He evidently wishes that the work would stop. He is very human in this, for he finds it tiresome to show people about the present Pompeii. Treble its size, and his labor would be threefold. And he is forbidden to accept money. But I imagine that this very stern prohibition does not prevent persons from offering him (say) a couple of francs on "the sly," or him from accepting them. It may be true, as our guide insists, that the temples, forums, baths, theatres, and fine houses now above ground surpass anything of the kind that may hereafter be discovered at Pompeii. But the Italian Government is not disposed to take that for granted. Liberal sums are yearly appropriated to push on the work. It bears fruits. A new temple or amphitheatre may not be struck every year, but something is constantly being turned up to instruct the world in the manners and customs of the old Romans, so well reflected in the representative city of Pompeii. Of bronze or stone statues, household implements, and tools of trades, the yield is immense and steady. These may be counted by the thousand in the splendid museum at Naples. One can see so many articles of luxury and see exactly similiar to those he buys nowadays, that he is fain to pause and try to remember what besides the steam engines, the photograph, and the electric telegraph we moderns have invented. There being no more room at Naples to store these treasures, the excess of them is huddled together in the courtyards and houses of Pompeii herself. It is estimated that at the present rate this mine of antiquities will not be worked out in fifty years.—*New York Journal of Commerce.*

CHARACTERISTICS OF THE GERMANS.

PERHAPS the popular idea that a German is a somewhat phlegmatic, unexcitable individual, with more staying powers than momentum, is, take it all in all, a tolerably correct one. It is a sore point to refer, within the hearing of any of the Kaiser Wilhelm's subjects, to Voltaire's doubt whether "*un Allemand peut avoir de l'esprit.*" Yet the doubt must not unfrequently have struck others besides the venomous Frenchman, a certain lumpishness being common to the people at large. No race is more frugal, more patient, more hardy, or more easy to govern; hence they make the best of colonists, just as the Celt, and that Celto-Latin, the Frenchman, make the worst. Yet these qualities in which he so abounds when transplanted to a foreign soil, are less marked at home. The heaviness of

the German makes him, as a workman, dilatory, unpunctual, slow, and often "bungling." His handiwork has seldom the neatness of the Frenchman's, and it is not often that he can be depended on to finish what he has contracted to perform within the stipulated period. Hence, railway contractors preferred the English navvy, not that he was so much stronger than the German, but simply because he did not find so many excuses for interference with his continuous work. Of late years, the simplicity of character which at one time characterised the typical German has suffered serious deterioration. The vanity of Germany has never lacked encouragement. Divided into numerous little States, each of which had its university or other educational institution, its learned men, its *literati*, and its prince, who, most likely, if not lettered himself, made a point of encouraging bookish folk, each "Residenz-Stadt" aimed at becoming, like Weimar, a little Teutonic Athens. Naturally, also, this knot of local celebrities became a sort of Mutual Admiration Society. The members, having few people with whom to compare themselves, had the best of opinions regarding their own merits, and their friends and admirers were usually ready to reciprocate the compliment. As might have been expected, the poets and the playwrights did their best to repay the favor with which they were treated by praising to the point of flattery, not only their patrons, but the entire German-speaking race. Thus in time the nation began to have the highest estimate of its own worth, and the utmost intolerance of any criticism which consisted of very plain speaking, such as that of Heine and his French associates. When Germany became united, the mischief was intensified, for then the adulation which had been paid to a particular little nationality was accepted by the people at large, ready to receive any amount of incense, after the inflation which their military successes had caused. Their old simplicity was replaced or overlaid by an offensive form of Chauvinism and vainglory. The drill-sergeant seemed to have taken the place of the man, and the brusqueness of the German official became common to a class of the German people who had hitherto been distinguished by a much more amiable disposition. In time, this will tone down, and even now is seen more in the great cities, and among the most objectionable class with whom strangers come in contact, than in the country houses, among the peasants, or in the villages. Still, we hear a great deal of "German" daring, "German" patience, "German" application, "German" love, and so forth, as if the Teutons had a larger share of these qualities than their neighbors, or even a monopoly of them. However, after all is said on this point that need be said, the Germans are among the most likeable of the European races. Their kindness, moderation, warmth of heart, loyalty, and family affection grow more and more apparent the longer they are known, while their thoroughness, in itself so admirable, becomes, owing to the extent to which it is carried, a factor in the ponderous energy of the people.—*Peoples of the World.*

A good temper and an obliging disposition, when combined with honesty and industry, are invaluable qualities in every one who has his way to make in the world.

THE MIND AND THE LIFE.—The mind is largely dependent for its strength and clearness of vision upon the purity of the life. It is true that a man should know what is right in order to do right; but it is also true that he must be in the habit of doing right in order to make such knowledge of any practical value. For example, one who is accustomed to live wisely and to avoid whatever he believes injurious, learns one day through a reliable source that a certain article of diet of which he is fond, or a certain habit that he has acquired, is deleterious, and he at once discontinues it. Another, accustomed to self-indulgence, receives the same instruction, and makes no change in his conduct. The intellect of each has been appealed to alike, and their knowledge of the point in question is equal; but in the one case the habit of right-doing makes it operative, in the other the habit of wrong-doing makes it inoperative.